

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

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## CHRISTIAN INTELLIGENCER.

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WILLIAM A. DREW, Editor.

### RELIGIOUS MISCELLANY.

[From the Christian Messenger.]

#### REMARKS ON JOHN III: 3.

Except a man be born again, he cannot see the kingdom of God.

As this passage of scripture is supposed by many well meaning people to contain sure and certain evidence of the loss of the heathen and all who die ignorant of Christ, it may be well perhaps to notice it somewhat particularly. We hear it constantly reiterated from the pulpit that every person, however amiable his disposition, and however commendable his conduct may be, will nevertheless, if he do not in this life experience the new birth, or what is called a change of heart, be eternally miserable in a future state. All must become believers in this life or be lost—all must be created anew in Christ by faith in this world, or be forever miserable in the next—all must pass from what is called a state of nature to a state of grace in the present life, or be eternally wretched in the life to come. Now did I believe Satan would eventually exercise his hellish rage over a few of the worst of sinners to all eternity, yet surely I could not believe he would so far become victorious over Christ as to gain the greatest number of souls. For we read of Christ that he "shall see of the travail of his soul and be satisfied"—and can it be possible our blessed Saviour will be satisfied with so few souls as this doctrine gives him? Surely not. Therefore I repeat, did I believe in the endless misery of a few of the worst of sinners, I could not believe this cruel doctrine, for we may easily perceive that it effectually shuts heaven against nearly the whole of the race of man, and makes forever miserable all but a remnant of the human family.

If the exposition commonly given to the passage under consideration be correct, it is indeed certain that all the families, nations, and kindreds of the earth will never be blessed in Christ, and it is also certain that almost the whole family of man will be cursed with endless pain and inconceivable torment. "He that believeth" we read "is born of God." Alas, poor wretched heathen, groping in darkness, having never heard of Christ, how can ye believe? How can ye be created anew in Christ by faith, in this world, having never heard of his name? Behold a vain and thoughtless world descending to the tomb—how many, think you, reader, of this vast multitude have experienced a change of heart? Ah "few there be that find it."—Alas, alas, the old, the middle aged and the youth, all ages, sexes and conditions, we behold continually going down to the grave in nature's darkness, manifesting no evidence of a change of heart, and if the doctrine we every day hear preached be true, all this mighty concourse of heaven created souls will be forever lost. What multitudes, what countless millions, then, will be eternally miserable! How few of the ransomed of the Lord will ever come to Zion, in comparison to the multitudes, which will through the regions of endless misery!

We read that "God is love"—Merciful heaven! can this be love? Can unchangeable heavenly love, and power almighty surrounded with glory inconceivable, high in the heavens, look down upon this mighty multitude of precious souls, comprising nearly the whole of the ransomed race of man, and behold unmoved their unspeakable wretchedness forevermore? Can love behold this tremendous ruin of souls and not relent? Possessing the power to annihilate them instantaneously, would love perpetuate their miserable existence to all eternity? Foreknowing from the beginning of their creation the awful doom awaiting so many millions, would love have spoken them into existence? Surely not—it cannot be. Therefore though I believe in the new birth, in its scriptural sense, yet I cannot believe that the exposition generally given to the passage under consideration is correct. It cannot be that all who do not experience the new birth in this life, will be lost.

Let us examine this doctrine then before we yield our assent to it. If it be true, how many, oh how many, of the dear youth of both sexes will be lost. Are you a parent, reader? Imagine then your son, your only son, the joy of your heart, the delight of his mother, the admiration of his friends, beautiful to behold—the heavenly impress of his maker stamped upon his countenance—his conduct amiable, ever affectionate, ever obedient to your commands, but alas, death marks him for his own. He is cut down like a flower without experiencing a change of heart, and is forever lost! Again, imagine your only daughter, still more lovely than the son—

"Grace in all her steps, heaven in her eye, In eve's yawn a dignity and love."

But alas, her end, her "dreadful end"—she too must die—not to be made alive in Christ, but to be thrust down to hell in everlasting woe! Imagine then both your own offspring, in the burning lake, where mercy's footsteps are never seen, where the demon of cruelty stalks triumphant, and hell's grim tyrant bears endless sway. There is no sympathizing friend to soothe their wretchedness—there forever separated from you their earthly parent, also eternally forsaken by their heavenly Father—*forsoaken* did I say? it is not so—there behold *enraged omnipotence* hurling upon their devoted heads bolts of almighty wrath, through wasteful, never-ending ages.

Nor they alone—but imagine also millions, innumerable millions once youthful and lovely as themselves, lying with them weltering in the sulphurous lake. What would be your emotions on beholding such a scene? Would you not be constrained to ask—*ah, why this tremendous display of wrath?*—Why this execrable display of misery?—Why these victims? What have they done, through

the short continuance of their journey on earth, so sinful as to merit inconceivable, unending misery? And what would be your astonishment to learn that they had done nothing esteemed criminal among men, that they had been guilty of no horrid crimes, that the deeds they had done in the body had not been deeds of wickedness—that their guilt consisted solely in their ignorance, that because they were cut off while ignorant of Christ, or while in a state of nature, that nature in which they were created, they must be forever miserable, that because they had not received what is called a change of heart, they must be the everlasting detestation of their Creator and the sport of fiends forever. Could you behold all this, reader, and yet exclaim in sincerity, "God is love?" Surely you could not—and yet this is a true description of your doctrine. For we hear it constantly reiterated that all who have arrived to years of understanding, however amiable their dispositions, must expect to suffer the pains of an endless hell, unless they experience, in this world, a change of heart. Some go so far as to include even children of eight, nine, and ten years among the number.—Thus an innocent youth, a mere child, however amiable his natural disposition, if cut off suddenly before experiencing a change of heart will be damned, while the aged sinner, the hoary headed murderer who in his expiring moments, receives the change, will be saved. The innocent youth lost—the offending sinner saved!

How then if this doctrine be true will every man be rewarded according to his works, and according to the deeds done in the body. Whose deeds while in the body are the worst, or who is the greatest sinner, he who commits murder, and is a rebellious sinner for seventy years, but repents and receives the change on his death bed, or he who commits no crime of a notorious nature, but dies at an early age without a change of heart? It will readily be seen that this doctrine denies that justice will ever be executed, and that every man will be rewarded according to his works, and according to the deeds done in the body. Who then can believe it?

Let us examine it a little farther. I believe it is generally conceded that all infants will be saved, for said our Saviour, "of such is the kingdom of heaven." Now reader we will suppose you have an infant son whom you tenderly love. Should your son die in infancy he would undoubtedly be saved.—But there is a line between infancy and manhood, or between accountability, and unaccountability. This must be the case with every child. It is supposed that some become accountable at an earlier age than others, having more understanding—but you must admit that there is a certain age when every child passes from infancy to manhood, or from unaccountability, to accountability. We will suppose this age to be ten years.—You have a son, then, a gentle obedient child. Any minute previous to the age of ten years, should he die he would be saved, for "of such is the kingdom of heaven." But the moment he should arrive at the age of ten years, he then would become accountable, and should he then immediately die without experiencing a change of heart, he would be forever miserable. One minute previous to the age of ten he is saved because of his infancy, the next minute, having passed the line of accountability, he dies and is lost eternally. He then must suffer eternal misery for one minute's sin, or rather for living one minute in a state of unaccountability. Who can believe this? Did I believe in the endless misery of the hoary headed sinner, I could not believe this. I cannot believe that that tender affectionate child will suffer endless woe from the hands of his Creator, because he is left to die ignorant of Christ.

But perhaps some benevolent brother, professing this doctrine, may say, I do not believe that any will be lost who are cut off at the early age of ten. Very well—there must be a line somewhere between infancy and manhood, with every person who is born into the world. We will then suppose twenty years to be that line. The youth dying one minute previous to twenty will be saved on account of his youth and innocence. But the next minute, or the very moment he reaches the age of twenty he is lost if he die without a change of heart. He will then be condemned eternally for living one minute in sin, or rather for living one minute unaccountable being! There is no avoiding this conclusion. However trifling these objections to the doctrine may seem to its professed advocates, yet I trust they will not be viewed in that light by the candid reader.—If all infants be in a state of nature, and all who die in a state of nature are to be lost, all infants will be lost. But if all infants be innocent and not in a state of nature, or depravity, the moment they pass from infancy to such a state, they become liable to suffer eternal misery, and all who die in a state of nature, however short their continuance in that state, if it be only one minute, will, according to this cruel doctrine, suffer the flames of hell forever. Tell me not that their punishment will be less severe, than that of great and hardened sinners—hell is hell, dear reader, and if it be a local prison, a place of endless burnings, the world of eternal woe, as many assert, there can be no degrees of punishment. One part of the burning lake, if there actually be such a lake, is undoubtedly as hot as the other—and he who is cast into it for being in a state of nature (as it is generally termed) for one minute will be equally as wretched as he who has continued in such a state for ever so long a period.

Again, according to this doctrine all the heathen who have never heard of Christ will be lost, for surely they cannot have the new birth without faith—if they can, they can be saved without believing; and as "faith cometh by hearing," and they cannot hear without a preacher, they cannot possibly in this life have faith in Christ, therefore cannot experience the new birth in this life, consequently must all be lost, which we cannot believe possible. But though they cannot believe or have faith in this life, yet we think they will in a future state all be taught of God, will after death become believers in

Christ, will after death, meet with all and every change necessary to their salvation; for we learn that Christ shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession.

I am aware that many good people believe the popular doctrine, that all who do not experience the new birth in this life will be lost. I am aware also, that this belief has effectually destroyed the peace of thousands—it has driven many to despair.—Was this cruel doctrine proclaimed to none but hardened sinners I might pass it over in silence, but when I hear it continually urged upon the good and virtuous, especially upon timid and inoffensive females, to the destruction of the peace of so many of them, I think it my duty, openly to avow my sentiments respecting it.

To the good and benevolent christian, who is led by this doctrine to mourn the eternal misery of almost the whole creation, I would say cheer up, poor weeping fellow mortal, do not despair, but before you shed another tear, in contemplating the mighty ruin in which your doctrine involves nearly the whole of earth's great family, join with me in a devout and prayerful examination of the subject. Why should you be afraid to investigate this doctrine? Why should you fear to suspect its infallibility? Look about you for a moment, and behold the sudden change which orthodoxy (so called) has recently undergone—a few years ago and Calvinism was the prevailing doctrine of the day. The assembly's catechism was taught in nearly all our schools—now it is almost every where rejected—and may it not soon be so with this doctrine? We find the most learned divines differ in their opinions respecting the new birth. One will tell you that it comes unsought for, and that it is irresistible and altogether the work of God, without the least effort of the creature.—Another will contend that any person can obtain it who will seek for it, and that if he do not it is his own fault. Says one, you will know the very instant when you receive it, you cannot mistake about it, he who has it will know it, and he will know the precise time when he receives it. Says another, it comes on gradually, and there are some people who have it, without knowing it. For there are many good christians who will not tell you they know they have it, but that they hope they have it. Again, it is said by some that whoever gets this change can never lose it. While others say, it is possible to have it and afterwards lose it. Thus it may be seen how orthodox divines, and those who profess to have this change, or experience this new birth, differ respecting it. And if they differ from one another, why may we not differ from them all. If they differ from one another they cannot all be right. If we differ from them all we are as likely to be right as any of them. Having made the foregoing remarks I will now attempt to give my views of the passage.

The scriptures make mention of two resurrections—one a literal resurrection of all men from the dead—the other a spiritual resurrection, or a resurrection through faith. He who is a firm believer in Christ, and in the doctrine of the resurrection taught by him, is already raised as it were through faith. He views his heaven secure, he already sees the kingdom of God—he already enjoys it—he has already entered into rest. "We who believe," says St. Paul, "do enter into rest." We are risen with Christ—we are already, if we are firm believers, risen "through the faith of the operation of God." See Col. ii: 12. There are also two births mentioned in the Scriptures, having exactly the same signification as the two resurrections. One a literal birth of all men from the dead, the other a birth through faith, or, as before mentioned, "through the faith of the operation of God." Christ is called the "first born from the dead"—and the "first born of every creature." Then, in this sense every creature will be born again. Now he who firmly believes in Christ, and in the literal birth and resurrection of all men from the dead, is in the language of Scripture "born of God" already—he has hold of eternal life—he is born of God through faith, for we read that "he that believeth is born of God"—not literally born however, but figuratively speaking born through faith.—But all the morally or spiritually dead, or the dead in trespasses and sins, are not raised through faith to newness of life in the present tense, yet will most assuredly be literally raised hereafter. So all the morally or spiritually dead, are not born of God, or born again through faith in the present tense yet they will be born again literally from the dead hereafter. Both of these births may also be called spiritual births. He who is born again in the present tense by faith, may be said to be spiritually born. So also all who shall be born from the dead hereafter, will be raised spiritual bodies. Our Saviour when born from the dead was raised a spiritual body, he was born of the spirit, he appeared unto his disciples and again vanished out of their sight. He was like the wind that bloweth—they could not tell from whence he came or whither he went. So may it be with all who shall be born from the dead, or from the grave. And that all will be thus born again is certain, for Christ said to Nicodemus "Marvel not that I say unto you ye must be born again." Many of the Jews were Sadducees and did not believe in the resurrection, or that mankind would again be born from the dead. Nicodemus, though a Pharisee, might have doubted the resurrection, or that any would again be thus born. But Christ taught him he must be born again, or he could not see the kingdom of God.—We must be born again through faith in the present tense to enter into Christ's gospel kingdom, or the kingdom of heaven here below, which is righteousness and peace and joy in the Holy Ghost, and we must be literally born again from the dead or the grave in a future state, or figuratively speaking, be resurrected by the waters of life, and by the power and spirit of God, to enter into the kingdom of heaven, or the kingdom of God above.

Probably our Saviour alluded to both the births mentioned when he said "except a man be born again he cannot see the kingdom of God." And I would ask the candid reader if the doctrine of the resurrection which Christ taught, be not true, whether any one will ever be saved? If man who is sure to die, is not to be born again from the dead, how can he ever enter into the kingdom of God? And as it respects us here below, if we do not believe in this great resurrection, if we do not believe in this universal birth of all men from the grave how can we enjoy peace of mind, now in the present tense? How can we have the kingdom of heaven within us, how can we enter into the present kingdom of heaven here below which is "righteousness and peace, and joy in the Holy Ghost?" We cannot, dear reader, therefore let us immediately lay hold of the hope set before us—let us not "stagger at the promises" of God—let us remember that it is written "as in Adam all die, so in Christ shall all be made alive," and that it is also written "If any man be in Christ he is a new creature." To sum up in a few words, we think that the primary meaning of the words under consideration ("Except a man be born again he cannot see the kingdom of God.") is simply this, except there be a general resurrection of the dead, or in other words, except all mankind who are once born into the world, and pass away to the grave shall be born again a second time to life, and throw off the corruption, and put on incorruption, and be raised spiritual bodies, it will be impossible for them to enter into the kingdom of God, for "flesh and blood" such as we are, "cannot inherit the kingdom of God," therefore we must be born of the spirit, and be raised spiritual bodies. That Christ might have alluded in a secondary sense to a spiritual birth here in the present tense is probable. His words may be construed to mean thus—except a man, here in the present tense, be born of the spirit, or be created anew through the gospel, he cannot enter into the enjoyment of the gospel, or into gospel peace, here on earth, which is often called the kingdom of heaven, which kingdom is within the believer, and which the believer may be said to enter into now in the present tense; for the kingdom of heaven here below is "righteousness and peace, and joy in the Holy Ghost," and no man can enter into this heaven here below, nor have this kingdom within him, except he believe or be born of God. If he thus believe he may immediately enter into this heavenly rest, for "we who believe" says St. Paul "do," not shall, but "do enter into rest." But as there are very few who experience this birth, we look forward to that birth which we think our Saviour more particularly alluded to; that great and universal birth of all mankind from the grave. If we firmly believe in this great and Universal birth of all men from the grave, we shall enter into the enjoyment of it immediately; we shall now, in the language of scripture, be "born of God." Our souls will, on the belief of this, instantaneously drink of the "fountain of living waters." We shall become new creatures immediately by faith, or "through the faith of the operation of God." Our thoughts will soar above all earthly things. In the language of inspiration, our faith will become the "substance of things hoped for," or in other words, our hope will afford us actual enjoyment. With the eye of faith we may behold all those who were once born into the world, though laid in the silent tomb, literally born again from the dead, yea all the dead in Adam, made alive in Christ, and all the living in Christ new creatures.

Oh who can but love the blessed Jesus for this precious promise so full of consolation to the wayward children of men. Heavenly Father, let us with unfeigned thankfulness adore thee for thy boundless goodness, and tender mercies. For we are persuaded that neither "death nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

versal confidence. Rejected on such a basis, and built up of such materials, fame is enduring. Such is the fame of our Washington, of the man "inflexible to ill and obstinately just." While therefore, other monuments, intended to perpetuate human greatness, are daily mouldering into dust, and belie the proud inscriptions which they bear, the solid granite pyramid of his glory, lasts from age to age, imperishable, seen afar off, looming high over the desert, a mark-sign and a wonder, for the way-farers through this pilgrimage of life.

A nice sense of integrity cannot therefore, be too early cherished, or too sedulously cultivated. In the very dawnings of life occasions are presented for its exercise. Temptations every day occur, where temporary advantage solicits a deviation from the rule of right. In the discharge of the various duties that you owe to your companions, let no petty selfishness be indulged, no artifices practised, by which you are to escape from your fair share of labour, inconvenience, or contribution, or any one deprived of the full measure of whatever he may rightfully claim. Cultivate singleness of purpose and frankness of demeanor, and hold in contempt whatever is sordid, disingenuous, cunning or mean. But it is when these peaceful shades shall have been left behind, and the fitful course of busy life began, that seductions will be presented under every form by which inexperience, infirmity of purpose, and impetuosity of disposition, can be way-laid. Then is the crisis of the young man's life—then is the time to take his stand, to seize his vantage ground. If he can then defy the allurements of cupidity, sensuality and ambition, the laugh of fools, the arts of parasites, and the contagion of improbity, then indeed may he hope to attain a perfection in honesty.

#### ILLUSTRATION OF SCRIPTURE.

Now if any man have not the spirit of Christ he is none of his.—Romans, viii, 9.

From this passage it is inferred that there are some who are not given to Christ and consequently, they are never to be gathered together in him, or be saved from sin and death.

On this supposition, few indeed will ever be saved; for according to the popular doctrine, all men are by nature opposed to the Saviour; consequently they have not his spirit. And if none but those who now have the spirit of Christ can be saved, all are in a direful situation.

I trust there is a rational, and scriptural construction that may be put on this passage, that will give us some rays of hope for those who have not as yet, drank of the spirit of the Son of God. There is one sense in which it may with propriety be said a man is none of Christ's. That is, he is not his disciple who cherishes an unforgiving disposition, whose mouth is full of cursing and bitterness, and who is wholly unreconciled to the dispensations of heaven. But there is another and more important sense in which all may be said to be *not* of Christ.—All men are by his gift from his Father.—The Father loveth the Son, and hath given all things into his hands. All things, must comprehend all men. The heathen are given to Christ for a possession and the uttermost parts of the earth. There is but one sense in which all men are not Christ's, and that is in the case above alluded to. The substance of the passage that heads this article in my mind is briefly comprehended in this.—Now if a man have not the spirit of Christ he is not his disciple. I wish not to pervert the scripture, but I do wish to see it ordained so that all parts may harmonize; and I am satisfied this never can be done, if we admit that a part of mankind will forever remain in rebellion against the God who made, and the Saviour who redeemed them. Lebanon, Feb. 1833. J. C.

#### THE MOTHER.—A FRAGMENT.

"I saw her large blue eyes swell with maternal tenderness, as she gazed in all the plenitude of a mother's love, upon the painful countenance of her silent imploring child, I saw her bursting bosom heave with agonizing fear, as she gently pressed its outstretched hand between her own, and bathed it with her tears. I saw her unwearied care anticipate her infant's wants untold by words, but eloquently told by infantile look, and intuitively comprehended by a Mother's love; and when her little sufferer slumbered, I saw a Mother's care command a Mother's grief; and half-respiring, check the rising sobbings of her soul, lest a full sigh should wake her sleeping babe. It was then that busy memory gave to her present pain a heightened anguish, and shrouded in gloomy bedements the endearing prattling of her child, its smiles of timid triumph, as once its tottering feet bore it from chair to chair, its suppliant hands seeking maternal safety.

These and a thousand other endearments, rushed on her mind, and like a transient light in some dark solitude, made misery still more poignant. The remembrance of hours spent in the society of her child, gradually developing its bodily and mental powers, imparted a saddened pleasure to its maternal nurse when suddenly a feeble groan dissolved her vision, for the vital taper of her child was sinking in its socket. Her stifled sigh now burst in convulsive sobbings from her bosom; whilst with unutterable anguish her laboring soul gave the pure spirit of her child to God. I sincerely participated in her afflictions, and was silent in this scene of woe, as I was unwilling to interrupt the sacred tribute of her grief, or unclasp that firm embrace, which pressed a lifeless infant to a Mother's bosom, for soon it would be cradled in its coffin, and hushed in a lonely mansion of the grave, over which the winds of winter would howl its lullaby. I thought and witnessed her conflicting feelings, how kindly providence had implanted in a Mother's bosom, the persevering love which enabled her to bear with unreproving fortitude, the varied cares connected with her childhood—and that those men are monsters, who repay with cold indifference the affectionate solicitude that guarded their



Years of helpless infancy. I felt a glow within my bosom, a filial offering to the memory of my mother, with a repentant sigh, lest my thoughtless boyhood may have given her pain, unconscious of the sacred debt of gratitude due to the feelings of a parent.

## THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDINER, FRIDAY, MAY 10, 1833.

### ALWAYS RIGHT—NEVER WRONG.

There are some men, who, in their own opinion at least, are always right—never wrong. They do not, indeed, believe in the infallibility of the Pope, or any other prince or potentate, secular or ecclesiastical; but, as for themselves, it is very certain they never entertain a wrong opinion, form an erroneous judgment or do a wrong action. Even mistakes, the very common lot of most men, never cleave to them. They know all about every thing they think or do, most perfectly; and how is it possible they should ever be mistaken?

Well, it is truly an excellent thing for men to be thus infallible; and the more so as they can be all this without the absurdity of pretending to infallibility. In all this they evidently have the advantage of the Pope himself. But after all, is it not possible—barely possible, since the strangest things are sometimes within the terms of possibility—that such men may mistake in one single thing; and may not that one be the opinion which they have of themselves? We strongly suspect that it is so; for on a careful observation we have noticed even in them several palpable mistakes, and ludicrous opinions, which on being detected have caused a transient blush to suffuse their cheeks. Somebody has said, and we believe the statement true; that no men are so often wrong as those who pretend to be always in the right. On our souls, we have found the declaration true, many a time, to the letter.

Self-conceit is one of the most odious infirmities, misfortunes or vices,—call it which you will,—that attaches itself to human character. It impels men to persist in wrong, always to their own disgrace, often to their own injury and generally also to the injury of others. With a conceited man and a bigot, it is of no use to argue. His proofs against you are his own mere assertions, and the evidences you may offer on your part will not be allowed a feather's weight on his own mind. If you would have peace with such a man, you must submit to his dictation in all things, and never oppose an opinion which he advances. Such persons are really uncomfortable creatures, and though we are disposed to pity their weakness, we can but despise their self conceit and obstinacy. Least of all ought people to be too tenacious on subjects of religious speculation.—There are people of very different opinions in the world on such matters; and there are those of each sect who are neither fools nor knaves. It does not follow, perhaps, as many seem inclined to think, that a man must be criminally ignorant or wilfully perverse, because he entertains opinions differing from ours. No one should be so set in his notions as to shut up his mind against the approach of fair argument from an opposite quarter. It is the duty of every one to prove all things—to try, examine and investigate fairly such subjects as are professed to be important—before he comes to hold fast, that which is good; and even in this he is to be careful that that is “good” before he holds it fast.

There are more bigots on religion, perhaps, than on any other subject. But bigotry is inconsistent with the true religion of the Gospel. This is catholic in its nature and liberal in practice. It requires us to treat all with respect, at the same time remembering our own infirmities and our liability to err. A truly liberal mind, strongly as he may believe in his own creed, will confess his own fallibility, and evince before others a disposition to give all a fair and patient hearing. This is required by the Gospel; this is required by every just rule of social order and good breeding.

### DELEGATES TO THE CONVENTION.

The following are the names of the Delegates and Supernumeraries chosen last year by the several Associations, to represent them in the Maine Convention of Universalists which will be assembled in Montville on the 26th and 27th of next month:

#### YORK, CAMBERLAND & OXFORD ASSOCIATION.

DELEGATES.—Asa Bradford, Esq. Turner; Dr. W. Bridgman, Buckfield; J. Mitchell, Freeport; Hon. R. Washburn; Livermore; B. Johnson, Esq. Minot; B. Smith, Esq. Gray; A. Forbes, Esq. Westbrook. [Two less than should have been chosen.]

SUPERNUMERARIES.—W. Bradford, Turner; W. B. Goodrich, Westbrook; W. Sawin, Freeport; B. Fellows, Livermore; D. Winslow, Esq. Portland; Col. J. Ford, Gray, N. L. Woodbury, Esq. Minot.

#### Kennebec Association.

DELEGATES.—Hon. S. Eastman, Strong; Maj. J. Russ, Farmington; Col. D. McGaffey, Mt. Vernon; S. Craggin, Esq. Embden; D. Reed, Esq. Lewiston; D. Booker, Esq. Bowdoinham; J. Badger, Bath; Maj. E. Bolkecom, Waterville; Cyrus Haskell, Lisbon.

SUPERNUMERARIES.—F. Davis, Readfield; N. Rice, Esq. Mt. Vernon; B. Davee, Leeds; N. Swasey, Bath; M. Burr, Mercer; P. Sheldon; Gardiner; S. Knapp, N. Portland; W. L. Wheeler, Norridgewock; S. Baker, New Sharon.

#### Penobscot Association.

DELEGATES.—J. Gower, Esq. Abbott; Thos. Smith, Esq. St. Albans; C. Leavens, Brewer; Joseph McKecknie, Athens; George Kimball, Deer Isle; L. Cutler, Dexter; Capt. S. Rollins, Charlestown; Gen. D. McCobb, Waldoboro'; Eben. Stevens, Montville.

SUPERNUMERARIES.—M. Merrill, Parkman; J. Footman, St. Albans; W. Hoyt, Dexter; J. Bridgman, Jr. Charlestown; Col. D. Palmer, Athens; Capt. J. Carlton, Deer Isle; S. Winchester, Brewer; J. Damon, Wiscasset; A. Mero, Union.

It is to be hoped that the brethren whose names appear above will endeavor so to make their arrangements as not to disappoint the Convention by their absence.

### GAMING.

The Editors of the Journal of Commerce at New York, Arthur Tappan's orthodox political paper, has offered a wager to the Gazette, on some point touching the pecuniary profits of the Establishment,—the money, whichever party wins, to be paid over to the American Bible Society. The Evening Post, commenting on this species of pious gambling, well says,—“If the Journal of Commerce should set on a parcel of boys to pitch coppers, the winnings to be used as Sunday plate money, it would be ‘leading them in the way they should go;’ though the little arches would doubtless deserve to have their ‘catastrophe’s tickled!’ should they appropriate said coppers to the purchase of candy.”

### NEW SOCIETY.

A Unitarian Society has been formed in Cummington, N. Y. which is so “liberal” as to propose employing a Universalist clergyman a part of the time. A communication, expressing such a desire, appears in the Troy Anchor.

### TEMPERANCE.

The citizens of Bowdoinham have formed a Temperance Society on truly liberal principles. Every thing sectarian is excluded from the transactions of the Society and the addresses delivered before it. The Editor met the members on Fast Day last, and delivered an Address on the occasion. The Universalists have taken strong hold of the cause, whereby something effectual has been done. The following account of the Society and the cause in Bowdoinham, is from the Secretary, Br. Hugh Curtis.

#### Report of the origin and progress of the Temperance Society in Bowdoinham Village.

The first regular meeting was held on the evening of Dec. 6th, 1832, at which time the Society was organized by choosing a President, Secretary and an Executive Committee of five members, whose duty it is to collect information relative to Temperance and to invite clergymen and other suitable persons to address the Society.

At this meeting a resolution was passed excluding every thing of a sectarian nature from the doings or transactions of the Society, or from any address that might be delivered before it. The Constitution which at this meeting was adopted for its government had been previously drawn and signed by about thirty persons. The articles of the Constitution are subject to amendment, by a vote of a majority of the members, except the 3d, which forbids the use of ardent distilled spirits, in all cases, except when absolutely necessary as a medicine.

Seven addresses have been delivered before this society; four by as many different clergymen, and three by members. The Society has continued steadily to gain popular support, and to add to its members, which now amount to one hundred and eighty, mostly adults. At a meeting March 11th, a committee of five members was appointed to visit the retailers in the village and request them to sign an obligation to keep no more spirits in their stores, to be sold or given away, after the first of June next. By a second report of said committee on the evening of the 15th inst. it appeared that of 16 retailers 13 had signed said obligation, and the society are not without hopes that the other three will follow the example. It is but just to state that of the above, three had abandoned the traffic in spirits sometime previous.

There is another Temperance Society in this town organized the 10th Sept. last, which has held its meetings in the different school districts, out of the village—it is founded on the principles of entire abstinence, and now numbers one hundred and ten members.

Some friends to the good cause have aided in recently forming a Juvenile Temperance Society, which now consists of more than 30 members, and is shortly expected to embrace nearly all the children in the village and vicinity, of age capable of understanding its principles; thus giving the young mind an impression, which it is believed, will be as durable as it is profitable, through life. Per order of the Village Temperance Society, H. CURTIS, Sec'y.

Bowdoinham, April 19th, 1833.

### ENLARGEMENT.

The Universalist Watchman, at Woodstock, Vt. came to hand last week, much enlarged in size, and in the folio form. It is now the largest Universalist paper in the United States. The Watchman has hitherto been well conducted; and though its Editor does not blow a Trumpet, he certainly rings a most excellently toned and audible Bell.—We do wish the Watchman a large patronage.

### PROTRACTED MEETINGS.

These meetings which have been rightly enough styled *Distracted Meetings*, we are happy to say are getting out of date, even with the orthodox. The novelty of them has passed away; the public has seen the immense mischief which they have occasioned, and they now can be made to answer but a poor purpose,—not worth the labor. As evidence of this we copy the following confession from the Christian Mirror, a paper which has been a loud friend of such meetings, and which, if we do not misrecollect, once attempted to find a divine authority for them!

Extract from a Letter written by a distinguished Christian Layman to his friend in this vicinity.

“I mentioned a—protracted meeting. This is the sixth which they have had in succession within 20 miles of country; (Hennrietta and neighborhood, N. Y.) and each meeting has continued from two to three weeks. Report makes them scenes of extreme disorder. Ministers and people of every age are blended in one promiscuous assembly, without distinction of authority or privilege. The peculiar dignity, and consequently the peculiar influence of the Christian ministry, is wholly prostrated. Many converts are usually reported; but few of them get root enough for bearing a mid-day sun.

Amongst Presbyterians here, these meetings are much less frequent than formerly. Many of our most respectable ministers have serious doubts of their efficiency. Yet there are persons in all our churches, who would rely principally on these meetings, with kindred measures, for extending the influence of the gospel; and many of our protracted meetings are yielded to in a spirit of conciliation to such prejudices.

It must be confessed that these meetings seemed formerly to be productive of much good. Yet there is reason for believing that even then they proved useful only, as concurring with a peculiar state of the public mind. Be this as it may, they have certainly lost much of their efficacy. Now and then they succeed; but in most instances they fail, when even well attended.

We have lately had one at—, [the writer's residence,]—but I cannot perceive that much good has been done. There were a few conversions; but how the balance will stand, when the fruits of spiritual pride, of insubordination, and of various disorders, growing unavoidably out of the system as pursued here,—come to be fully gathered, it may not be easy to decide; but I much fear there will be a heavy balance against spiritual religion.

#### Universalist Expositor, Vol. 1, No. 3.

The May No. of this admirable work has been received. As usual, it is advantageously filled and elegantly executed. It ought to be taken by every intelligent Universalist in the world. The following are the contents of the Number before us.

#### Doctrines of the Pharisees and Sadducees.

By Rev. S. R. Smith.

Christ's preaching to the spirits in Prison.

By Rev. S. Cobb.

The Popular doctrine of Atonement.—

By Rev. W. Skinner.

Commentators on the “Sin unto Death.”

By Rev. H. Ballou, 2d.

Methods of interpreting the Book of Revelation. By Rev. H. Ballou, 2d.

The Revelation of St. John the Divine.

By Rev. H. Ballou, 2d.

### NEW SOCIETY.

A Society of Universalists has been formed in Braintree, Vt. numbering forty members.

### Conversion in the Ministry.

An account appears in the Evangelical Magazine of a close communion Baptist preacher, in Ontario Co. N. Y. by the name of Sargent, who has obtained light and is now preaching the Gospel of universal grace.

#### [For the Christian Intelligencer.]

##### A PORTRAIT.

—She was an innocent creature,  
And she tripp'd along upon this green  
Earth, like some celestial being. She  
Was arrayed in loveliness and beauty,  
And she shed the sunlight of happiness  
Upon her pathway. Her voice of  
Unearthly joy rang with melody,  
And laughter burst from her youthful lips.  
No cloud obscured her early morn,  
No lofty spirit travelled in arid  
Regions, and the vision of hope,  
Pointed her to a long life of  
Unchequer'd happiness.

—She was  
A gifted creature, she had  
Ascended the hill of science, and  
Stor'd her mind with useful knowledge;  
The lamp of genius burn'd bright  
Within her, and her words as they  
Flow'd display'd the depth of her  
Mighty mind. And all with what  
Rare true have I gazed on her dark  
Rolling eye, and the waving locks  
Of her jetty tresses that fell  
In ringlets upon her parian  
Shoulders. My fancy caught and  
Pained in all the wild rich  
Glow of a midnight dream the  
Happiness of a seraph; and  
I breathed a prayer to the  
Fates, that the sun of prosperity  
Might never grow weary of  
Dispensing his rays upon  
Her. How often have the notes  
Of music, like the mild evening  
Zephyr fill'd my soul to rest,  
As her gentle hand play'd  
Along upon the harp-strings I  
Lay'd so much. I can but weep,  
To think how quickly those flashing  
Eyes were rob'd of their lustre,  
The rosy cheeks of their crimson  
Flot, and the curling lip of that  
Enchanting smile. The spoiler  
Came,—the life sh'd upon her, and  
This mortal flower was  
Blighted—this being of spotless  
Purity shrunk from the gaze  
Of mortals, an arrow from  
The Demon's quiver reach'd her  
Light heart,—she died, and her  
Destroyer was a SLANDERER.

Thomaston, May 1833. FLETCHER.

### ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

“Thus saith the Lord of Hosts, consider your ways.”—Haggai 1: 7.

Imperfection seems to be the lot of all mortal intelligences. None may claim absolute, complete perfection while inhabitants of this changing and imperfect world. That there is a great diversity of human character, is obvious to every careful observer of the moral conduct of mankind, yet no one exists who may not, in many respects reform his conduct and his life. Each, doubtless, has some besetting sin, some evil design, or impure motive, or is engaged in some improper or unholy pursuit, is a slave to appetite, passion or some evil propensity, which is continually leading him astray from the paths of uprightness, his duty and his God. There may indeed be those, whose general aim and desire is to do right in all things, but for the want of proper watchfulness and care, proper reflection and due deliberation they too oft frequent the ways of iniquity and wound their dear souls by their folly, and neglect what the great Eternal requires of them. Hence the necessity of duly considering our ways.

A due consideration of our ways is indispensable to our happiness. We are too prone to wend our way through life, without properly scrutinizing our conduct, the nature of our pursuits, the great object of which is our peace and happiness.—We adopt a course of conduct, because it is common, fashionable or, perhaps, at the time thought to be pleasant, and pursue it, not stop to enquire seriously whether it will conduct us to happiness and salvation. An unaccountable stupidity and heedlessness is characteristic of us at the outset; we neglect to exercise that spirit of discrimination which is the glory of intelligent minds, and a sure preventive against receiving wrong impressions and improper notions, and thus set out on our adopted course not realizing the sad evils to which we are making ourselves liable, and the huge amount of misery, which, in consequence must inevitably be our portion. Strange indeed it is, that rational, noble, intelligent and godlike man should be guilty of conduct so preposterously improper and foolish!

While every possible holy consideration is demanding our mind's reflection, and numberless motives, persuasives and inducements are urging their claims upon our attention—while the voice of conscience is heard, warning us to beware, and the voice of wisdom is calling after us beseeching us to take heed unto our ways, and to ponder the paths of our feet—yet a while revelation assures us of our madness and our folly in thus conducting; still, regardless of all, we push our way forward, and rush headlong to destruction and ruin. O what folly is here! What is our object in all this? Happiness? Strange—unaccountable delusion—criminal—I had almost said unpardonable delusion! How necessary is it then that we attend to the words of inspiration “consider your ways.”

O ye blooming youths, do ye desire happiness and long life, peace and prosperity?—Do ye wish to be honored, beloved and respected? then seasonally consider of your ways, enter now upon that course of moral department which is sanctioned by reason—dictated by conscience and approved by Heaven. Consult the oracles of Divine truth, be counseled by wisdom from on high. Acquaint yourselves with the word of God, which will direct you in the paths of wisdom through this transitory state, and enable you to participate in the beatitudes and glories of that better state, eternal in the Heavens.

The longer we neglect to comply with the injunction in the text, the more difficult and the less agreeable will be the task. It is one, however, which must be performed. Our thoughts need culture—our minds improvement—our hearts purification. Reformation is indispensable—it is possible, if we but exert ourselves that it may be effected.—It may be a work which will require reflection, watchfulness, meditation and patience—with these, reformation may never be considered hopeless—but without them—impossible.

Let us then my friendly reader, obey the injunction of the text, and consider of our ways. Let us inquire if we have in all things done right? If we are now obeying the commands of God? If we are grateful to him for all his favours and mercies—if we are in all respects what the Father of our spirits would have us be? In deciding these questions we need not err. May the Lord help us all suitably consider of our ways, and to obey all his commands.

#### THEODORET.

Sangerville, April 22d.

#### [For the Christian Intelligencer.]

##### SHORT SERMONS—No. LXXVIII.

TEXT.—“Men pleasers.”—Eph. vi. 6.

The apostle in teaching servants how to obey their masters, says, it should be, “with fear and trembling in singleness of your heart as unto Christ: not with eye-service, as men pleasers, but as the servants of Christ, doing the will of God from the heart.”—Servants should aim to please their masters in all things. But not contrary to the commands of a greater master, even Christ.—God should be supremely regarded. If servants only regarded “their masters according to the flesh,” they would be in danger of being merely “eye-servants, as men pleasers.” This might be externally performed, but God would not be well pleased with such heartless services. Hence we learn that even a servant or slave is bound to love and serve God in spirit and truth. And whatever they do it should be done to the honor and glory of God. Their masters should be obeyed, cheerfully and sincerely, as they should obey Christ. Then servants or slaves would become the freemen of Christ. The same instruction is given in Col. 3 “in singleness of heart, fearing God.”

So ministers of the gospel are required, 1. Thems. 2. to preach the gospel, “not as pleasing men, but God which trieth our hearts.” It should not be their chief concern to gain the approbation of men, but the approbation of God. Nevertheless, so far as Paul could conform to the manners and customs of people, among whom he went, and not go contrary to God's law, he thought it to be his duty. Hence, he says, Rom. 15. “Let every one of us please his neighbor for his good to edification.” 1 Cor. 10. “Even as I please all men in all things, not seeking mine own profit, but the profit of many, that

they may be saved.” So it is said of Christ, Rom. 15: “that he pleased not himself.” Yet Paul's chief object was not to gain the applause of men, but to do them good. He tells the Galatians, chap. 1. “If I yet please men, I should not be the servant of Christ.” It appears, there were some, who perverted the gospel of Christ to please men. These Paul pronounced accursed. But he would not follow them.

The fancies and notions of men are so different that it is impossible to please all, were one to attempt the thing. The business of ministers, and servants is to do their duty, to fear God and keep his commandments.

If a man has the approbation of God and his own conscience, he can well bear up under the ill will, and contempt of men. But if a minister be a mere man pleaser, he will be liable to lose the favour both of God and man. An honest, faithful, straight-forward course, both in politics and religion is the safest and best way, to please God and profit mankind.

Mr. Sampson, in his *Brief Remarks*, observes as follows: “Some men readily fall in with the sentiments and views of their present company, and side with every man they meet. Often this pliability of mind or temper is owing to a sort of amiable weakness, but it is destructive of all respectability of character.”

“I know not how to illustrate this point better than by the following story, which as to substance and pith, may be regarded as undoubtedly true.”

Some very long time since, Parson M., of Massachusetts (then a British Colony,) being in Boston, bought him a wig there, and returning home, wore it at church the next Sabbath. As a wig of such a size and shape was quite a novelty in that obscure place, it gave offence to almost the whole congregation, who, both male and female, repaired to their minister's house, and stated their complaint, the burden of which was, that the wig was one of the Boston notions, and had the look of fashion and pride. The good-natured minister, thereupon, brought it forth, and bade them fashion it to their own liking. This task they set about in good earnest, and with help of scissors cropped off lock after lock, till at last they all declared themselves satisfied—save one,—who alleged, that wearing any wig at all, was in his opinion, a breach of the commandment, which said, “thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath.” This last objector Mr. M. silenced, by convincing him that the wig, in the condition it then was, did not resemble any thing either above or below.

Even so fares it with the characters that make it their aim to please every body.—Slashed on this side and on that, and twisted into every shape and out of all shape, they finally come to the condition of his reverence's wig.” p. 156.

A preacher bought a large white wig,  
Which looked like a fat gray pig.  
He wore it on his head;  
He bought it in old Boston town,  
And wore it with a hub and gown,  
Except, when in his bed.  
The people all, both man and maid,  
Began the preacher to upbraid.  
They thought him vain and proud;  
Then, he who sought to please, kind men,  
Spun'd locks to all the crowd.

For still, objections one man found,  
For wigs, did not much abound,  
That every sect they saw;  
That fashion would maintain the plan,  
That great white wigs, for every man,  
Most comely then would be.

But as the preacher's wig, they crop,  
To suit the ladies and the top,  
The like was never seen;  
In heaven above, or earth below,  
In museum or a puppet show,  
Nor any where between.

So those who seek the praise of men,  
Oft miss their aim, as mine in ten,  
They twist and turn about;  
Ride on the fence, then leap quite o'er,  
In hopes to gain, an open door,  
And hear the people shout.

But naught should turn our feet aside,  
To seek applause and feed our pride,  
A hat is a mortal breath;  
Let God and duty be our aim,  
Then we shall need no more complain,  
But wait our call, by death.

### SCRIPTURE ILLUSTRATION.

“Thy love to pray standing in the synagogues, and in the corner of the streets, that they may be seen of men.” Matt. vi. 5.

Such was the ostentatious devotion of the Pharisees. Retirement and privacy were not considered either as necessary or desirable in prayer. This part of their conduct is still imitated by many persons, especially among the Mahomedans. An aged Turk is particularly fond of a long flowing white beard, a well shaved cheek and head, and a clean turban. It is a common thing to see such characters, far past the bloom of life, mounted on stone seats, with a bit of Persian carpet, at the corner of the streets, or in front of their bazars, combing their beards, smoking their pipes, or drinking their coffee, with a pitcher of coffee standing beside them, or saying their prayers, or reading the koran.—Richardson's Travels.

A fact which ought to be made familiar to all who go down to the sea in ships and do business on the great deep.

To *Ally Thirst*.—Many facts testify the action of cutaneous or external absorption. It is proved by direct experiment that the human hand is capable of imbibing, in a quarter of an hour, an ounce and a half of warm water, which for the whole body, is at the rate of six or seven pounds per hour. An interesting narrative is on record, of a ship's crew, who were exposed for several days in an open boat: they had no fluid of any kind which they could drink: they soon began to suffer from thirst; the feeling at length became intolerable, and the drinking of sea-water was soon found to increase it to intensity. When nearly exhausted, they were exposed, during several hours, to a heavy shower of rain. As soon as their clothes became thoroughly wet their thirst began to abate and before the rain had ceased, their thirst was gone. They did not fail to profit by this experience. From this time each man, as soon as he began to feel thirsty dipped his shirt in the sea-water and wore it next his skin which had the invariable effect of removing his thirst, the absorbents taking up the particles of water, but rejecting the saline matter dissolved in it.



## THE CHRONICLE.

"And catch the manners living as they rise."

Gardiner, Friday, May 10, 1833.

**SUNDAY LAWS.**—A Constable in Lebanon, Conn. having been prosecuted by a Mr. Foster of New York, for arresting his daughter while travelling on Sunday, the Court and Jury returned a verdict of 125 dollars damage in favor of the Plaintiff. The Constable, however, was subjected to this damage, not because he had done too much, but because he had been too lenient to the young woman in not detaining her long enough.—Old Connecticut is determined to maintain the integrity of her Blue Laws to the end of time.

**E. K. AVERY.** The trial of this man was to have commenced on Monday last. The Methodists have greatly injured themselves by espousing his cause so zealously and so generally. The Conference, it is said, have engaged a Reporter, and put him under pay, with a view to secure an account of the trial as favorable to Avery, no doubt, as possible. So concerted and vigilant have been the measures taken by the Methodists in Avery's behalf, that some even think he will steer clear of a verdict against him. This is a curious state of things for justice to be done.

**BOWDOIN COLLEGE.** We have received a Catalogue of Bowdoin College, by which it appears that the whole number of students now connected with the Institution, is 261—viz. Seniors, 29; Juniors, 41; Sophomores, 50; Freshman, 35; Medical Students 103, and in select departments 3. For ought we see, the College is as well patronized and as satisfactorily conducted without a President, as it was with one.

## POST OFFICE DEPARTMENT.

April 25th, 1833.  
Regulations for the government of the Mail Arrangement on the great Atlantic Line from Washington, D. C. to Portland, Me. commencing on 1st May, 1833.

1. Double Mail lines are to be run from Washington to Hartford, Ct.; one of which will be known as the *Fast Line*—the other as the *Ordinary Line*. East of Hartford the Mail is to be conveyed as now in one line—but conformably to the following schedule.

2. The fast line is to convey no other matter than letters and newspapers, and to deliver mails at the following offices only: Washington, Baltimore, (Wilmingon on the winter arrangement,) Philadelphia, New York, and Hartford.  
The Ordinary line is to convey all mails and mail matter not admitted into the Fast Line, and to deliver mails at all offices on the route.

By the above arrangement the mail will leave Washington, during the summer months, at 12 at night; arrive at Baltimore at 5, A. M.; leave Baltimore at 6, A. M.; and arrive at Philadelphia by 5, P. M.; leave Philadelphia at 6, P. M. and arrive at New-York by 6, A. M.; leave New-York at 7, A. M. and arrive at Hartford by 7, P. M.; leave Hartford at 8, P. M. and arrive at Boston by 12, A. M.; leave Boston at 1, P. M. and arrive at Portsmouth by 11, P. M.; leave Portsmouth at 12, night, and arrive at Portland, by 9, A. M.

On its return, the Mail will leave Portland at 10, A. M.; arrive at Portsmouth by 7, P. M. and leave Portsmouth at 8, P. M.; arrive at Boston by 6, A. M. and leave Boston at 7, A. M.; arrive at Hartford by 11, P. M. and leave Hartford at 12, night; arrive at New-York by 4, P. M. and leave New-York at 5, A. M. and arrive at Philadelphia by 5, A. M. and leave Philadelphia at 6, A. M.; arrive at Baltimore by 4 P. M. and leave Baltimore at 5, P. M. but to wait for the mail a reasonable time in the discretion of the postmaster, arrive at Washington by 11, P. M.

**THE FRENCH TREATY.**—Draft of the United States Protested.—A draft drawn by the United States on the Government of France, for the instalment of the indemnity, agreed by the treaty to be paid by the latter, for spoliation on our Commerce, has been protested. The amount is about Nine Hundred Thousand Dollars. The draft was at sight and negotiated here to the Bank of the United States. Protested in Paris, the agents of the Bank there, Messrs. Hottinguer & Co. interfered for the honor of the Bank and paid the amount.—N. Y. Cour.

**Another Hotel Burnt.**—On the evening of the 24th ult. the British American Hotel at Montreal was burnt to the ground. From a slip from the office of the Montreal Herald, the following is copied.

"About thirty ladies and gentlemen had assembled in the large ball room to attend the Concert—the boarders and other inmates were engaged at tea, when the blaze of a lamp, suspended on the branch of one of the evergreens, which formed the decoration of the passage at the Bachelor's ball, and which have remained undisturbed since that period, communicated with the whole range of trees, and produced one instantaneous conflagration, which soon raged with the most destructive and irresistible fury through the entire building, leaving the inmates to secure their flight by ladders and through windows, possessed only of the clothes they wore, without even a moment's opportunity to secure any of their baggage or property. With difficulty the concert room was cleared, by taking the company down by ladders placed to the front windows, the flames rushing into the room from the burning evergreens in the passage, and prohibiting all access by that channel. The scene of confusion that ensued baffles all human description, and all attempts to secure property proved hopeless. Some articles of furniture were removed at the only favorable moment, but, we regret to say, that many of the boarders lost all they possessed."

## EIGHT DAYS LATER FROM ENGLAND.

London papers to the first of April, and Liverpool to the 2d, have been received at New York, by the packet ship South America. We have not room, this morning, for a full account of the news brought by this arrival. Our readers must, therefore, be contented with a summary of it. The Belgian question remained unsettled, and in about the same state as before. From France there is nothing important. The Duchess de Berri appeared to be the trump card among all classes. The extraordinary failure of Alexander and Co. at Calcutta, for four millions of pounds sterling, has produced much excitement in England. The most interesting news is from Oporto, where two fresh attacks have been made by the troops of Don Miguel, and successfully repelled. We fear the Constitutionalists will finally be compelled to retire. Admiral Sartorius had expressed a desire to resign the command of the squadron. A Liverpool paper announces that there are now no less than thirty ships fitting out in the St. Katherine's, London, and West India Docks, to carry away emigrants to Canada, New South Wales, and Van Dieman's Land. It appears determined that the monopoly of the trade to China, possessed by the East India Company, is to cease, but the Company is to retain the exercise of its territorial functions in India. Accounts from Constantinople had been received down to the 3d of March, by which it does not appear that the difficulties between the Sultan and Ibrahim had been adjusted.

Some changes have taken place in the British Cabinet. Lord Durham has resigned his place as keeper of the privy Seal, and is succeeded by Lord Goderich, whose place in the Colonial Department is filled by Mr. Stanley, a circumstance which, it is said, gratifies the West India planters, who imagine that the question of negro emancipation will now be settled more to their advantage than it would have been under Lord Goderich. Mr. Stanley, who, as Secretary of Ireland, had become exceedingly unpopular, will be succeeded in that post by Sir John C. Hobhouse. The Tory papers say that these changes are occasioned by a controversy on important questions of public policy, in which Lord Grey, Lord Althorp, and Lord John Russell take one side, and Lord Brougham, Mr. Stanley, and Sir James Graham, the other; while Lord Goderich, Holland, and Lansdowne, stand aloof, only begging the disputants not to break up the Cabinet.

On the important subject of Slavery in the West Indies, the Premier, Earl Grey, in reply to some questions put to him, said, "that to declare immediate emancipation would undoubtedly make short and easy work of the matter; but he confessed that that was not the way in which he wished to deal with the question; and he was glad to hear from his noble friend's explanation that the word 'immediate' was not to be taken as meaning immediate, but the earliest period at which emancipation could take place with safety to all the interests concerned." He (Earl Grey) was anxious for the abolition of Slavery, but he was not prepared to declare for immediate emancipation, without considering the consequences that might flow from such a measure."—*Bost. Gaz.*

We are happy to learn, that a number of respectable gentlemen have it in contemplation, to prepare a cemetery in the neighborhood of this city, on a plan similar to that of Mr. Auburn near Boston. The walks are intended to encircle from thirty to forty acres of ground. Such a place in the neighborhood of this city, would soon become one of great interest, were burials in the thickly settled parts thoroughly discontinued. The memory can at once run over the names of men, whose tombs in the midst of us are hardly known, but which, if they were congregated together, would constitute a point of attraction for travellers from all places to which their great fame has extended.—N. Y. Jour. Com.

Mr. Dunlap the painter is still diligently engaged in writing his History of Fine Arts in the United States. A long life devoted to the cultivation of the arts, and a personal acquaintance with our artists for half a century back have supplied him with materials for a large portion of the work; and we understand also that he has been very successful in obtaining valuable and minute notices from those to whom he has applied for information relating to his subject. There is no doubt that he will make an interesting work.—N. Y. Eve. Post.

The Maysville Eagle states that a U. S. Senator from Illinois, and Congress man from Mississippi, lately called at the post-office in that town, and claimed as their property, and took away thirty-five volumes which came thither in the mail, and had been detained by the postmaster by reason of the loss of their envelopes. Another abuse of the franking privilege.

**Another Steamboat Disaster.**—The steamboat Enterprise struck a snag three miles above the mouth of the Illinois. From the St. Louis Times we learn that "one half of the boat and part of the cargo were insured by the Missouri Insurance Company of St. Louis. It is believed that the boat has received no material damage, and that she will be raised again. The cargo will be saved except such articles as are perishable by water. The steamboat Winnebago, Capt. Hunt, left St. Louis for the wreck, to aid in raising the Enterprise, and bringing back her cargo."

**Great Failure in Calcutta.** We are informed that letters have been received in this city announcing the failure of the house of Alexander & Co. in Calcutta, for the enormous amount of eighteen millions of dollars! The effect of this will no doubt be severely felt by several mercantile houses in Europe. The establishment consisted of 7 partners and upwards of 1200 clerks; on one floor were twelve counting rooms.

Boston Cent.

**THE HICKORY TREE.**—It is a singular fact that the "arms" of Michigan, as exhibited on the seal of the Territory, adopted some thirty years ago, consists simply of a Hickory Tree, in full leaf, with the motto, *landem fit surculus arbor.* ("at length the twig becomes a tree.") *Detroit Gaz.*

**Sound Conveyed by Solids.** Apply the ear to a table while some person is scratching with a pin at the other end, through the air it will not be audible, but perfectly so by the medium of the solid. Falstaff tells Bardolph, or one of the Knights of St. Nicholas to put his ear to the ground to listen for the passengers they intended to rob, being sensible he could hear a sound with greater ease by the solid, than conveyed through the air. Thieves are often not bad natural philosophers; miners are detected by the sound of subterranean explosions conveyed from immensely distant spots by the solid earth—Your musical snuff box held in the hand, is scarcely audible; put it against the door, on the sideboard, or table, it will vibrate like a harp. You see people ascertain whether a kettle boils by putting the poker on the lid, and the other end to the ear, (that is if you ever mix in company where an urn is not used;) the bubbling of the water then appear to them louder than the noise of a carriage passing in the street. A slight blow giving to the same poker of which the end is held to the ear produces a sound that jars terribly on the ear of the person to whom the poker is applied, though scarce heard in the room by others.

You hear of haunted houses, of noises in them, they are nearly always produced by a sceptre that offers no terrors to the sage, the spirit of sound coursing over solids; as of a rat scratching in the cellars, heard in the garret, the wind whistling through a subterranean crevice, or a clock vibrating aloft, when hung against a wall. The fact that solids convey sound much more perfectly than air, rests not as an abstract principle of no utility. To the medical profession this fact has ministered essential benefit. Dr. Laeance, of Paris, proposed, some years ago, to listen to the sounds in the interior of the body, and to those in the chest especially, by the application of the stethoscope or chest surveyor, to the surface of it at one end of this wooden cylinder, and the ear at the other. Now what takes place in the chest, consists of the entrance and exit of air in breathing the voice, the motion of the blood in the heart and blood-vessels, on all which actions the stethoscope gives us the advantages nearly equal to sight and thus does one sense, with the wise man, serve the purpose of two; in fact, he has numerous senses and perceptions, of which the ignorant never dream. Think now on the number of the inhabitants of Europe, commonly stated at a fifth, that die of diseases of the chest, inflammations, abscesses, phthisis, dropsical deposits, aneurisms, affections, of the heart and blood vessels, then judge of the importance of the stethoscope. Medical men at first ridiculed this instrument, many do not understand its use even now. This is greatly owing to the wretched state of medical education; of practitioners, to their utter shame, being wholly unacquainted with the simplest principles of the laws of nature.—*Boston Daily Globe.*

**Singular Anecdote.**—It is well known that the provinces of Shense and Shanse contain some of the most opulent men in China.—The natives say, they have money heaped up like mountains. And the chief money lenders in Canton are from these provinces. During the last years of the late Emperor Kerking, a rich widow of the name of Chun, of the district of Tea-yuen foo, had a son, who went to all lengths in luxury and extravagance. Among other idle pursuits, he was a great chess player. But chess, on a piece of board, or paper, as the Chinese have it, is a very meagre, though interesting game. Master Chun conceived a new idea. He got a large room painted as a chess board, with tables for himself and friend on opposite sides. For chess-men, he purchased a set of beautiful female slaves, dressed them up in various colors, and made them perform, by a signal, the duty of knights, pawns, horses, kings, queens, castles, &c. This high-chess player saved himself the trouble of moving the pieces. At a given signal, the pieces taken, made their exit at the door. Of these proceedings the Emperor got intelligence, and, probably offended by a rich subject outdoing him in luxury, he affected to be horribly offended—his own habits, however, gave the lie to this—at the idea of buying slaves to perform the office of chess-men! He fined master Chun 3,000,000 of taels, and transported to the Black Dragon river for life, telling him at the same time, that he ought to be infinitely grateful, that his "brain cup" (or head) was not separated from his shoulders.—*Canton Reg.*

A parent brought an action in the District Court of this city, which was decided on Thursday last, against the Rev. Dr. Helfenstein, for joining his son in the bonds of matrimony before he had attained the age of twenty-one. From the evidence produced, it was shown that the son at the time of his marriage was but little more than seventeen, and the law being very explicit in the case, the reverend gentleman had judgment given against him for fifty pounds (\$133 33) the full amount of the penalty.  
*Philadelphia Chronicle.*

**The late Winter.**—We noticed, some time since, that our harbor and bay were frozen over to an extent seldom before witnessed. It was the case in most of the harbors and straits to the east of us. A friend at Long Island (near Mount Desert) under date of 16th March—which however did not come to hand till the 25th April—writes: "The winter and spring have been uncommonly cold and severe; almost every harbor on our coast was closed with ice from the 7th to the 14th inst. It was safe passing from Selkiew to Mount Desert on the ice, and from Bluehill down the ship channel as far as Placentia Island and Burd-coat, and three men ventured as far to sea as Long Island; at the same time the ice appeared to be safe to go on foot to the Duck Islands.—Such an instance was never known before by our oldest inhabitants. It was safe passing with teams over the channel where cod-fish were caught last year in two lines of water!"—*Belfast Advocate.*

**CAPT. BACK'S EXPEDITION.** We learn from the Montreal Gazette that Capt. Back, Doct. King, and the other persons composing his band of "adventurous heroes," embarked at Lacine in canoes on the 25th ult. on their voyage to the arctic region.—The whole party, consisting of about thirty, would overtake at Bytown that portion of the expedition which accompanied Captain Back, from England to Montreal.

It would be inferred from some resolutions lately offered in the Legislature of N. York, that Yates and McIntire, the great Lottery Managers, have failed. We observe that their "assignee" has been called on to furnish some evidence in regard to Lotteries.—If they have failed, the Lottery business will be wound up in that State without delay.

**Gambling in Ohio.**—A law was passed at the last session of the Ohio Legislature which provides that an habitual gambler shall neither hold an office in that State, nor be allowed to vote. A fine of \$500 may be inflicted on any one who gambles for money or other property, and if the fine is not paid the offender is liable to imprisonment.

**The Eltrick Shepherd.**—We had the pleasure to receive a few days since, a long letter from James Hogg, the Eltrick Shepherd, in relation to the publication of some of his works in the United States. He is about writing a series of tales in ten or twelve volumes. We regret to learn from his own pen, that, though "a poor shepherd, half a century ago," he is, notwithstanding a life of industry, "a poor shepherd to this day."—*Albany Daily Advertiser.*

An action has been commenced against the Rev. Mr. Cheever, of Salem, on account of some alleged personalities uttered in the course of an *intemperate* lecture on temperance, at the Tabernacle Church, on the evening of the 4th ult.

## APPOINTMENTS.

The Editor has appointments to preach in Readfield on Sunday the 19th inst. and in Pittston on Sunday the 26th inst.

Br. G. P. Leonard will preach at Farmington Falls, next Sunday; in Mercer, on the 19th inst.; in Milburn, on the 26th inst.; in Belgrade, on the 1st Sunday in June, and in Sidney on the second Sunday in June, at the Town House.

## Married.

In this town, by Cyrus Kendrick, Esq. Mr. Ivory Lord, to Miss Julia Ann Jordan, both of Gardiner. In Hampden, Mr. Theophilus Stanley, to Miss Rachel Patterson.

In Lewiston, Mr. Aaron Gould, to Miss Sarah C. Haynes, both of Cornish.

In Washington City, Thomas Pennant Barton, Esq. of Pa. to Miss Cora Livingston, daughter of Hon. Edward Livingston.

## Died.

At his residence, near Nashville, in the State of Tennessee, on the 14th inst. Judge Overton, a citizen distinguished in his judicial and professional career, venerable in years, and distinguished in character. In Boxborough, 7th inst. Mrs. Jane, wife of Capt. Cyrus Farlow, aged 40 years.

In Cornish, Mr. William Bean, aged about 46, formerly of Sutton, N. H.

## MARINE JOURNAL.

## PORT OF GARDINER.

Thursday, May 2.—Arrived, sch's Native, Vincent, B. Stang; Susan, Perry, Sandwich; shops Betsey, Freeman, Sandwich; Charles, Atkins, do.

Friday, May 3.—Arrived, sch's Eliza-Jane, Baker, Manchester; Elizabeth, Dow, Boston; shop Con. Perry, Sandwich.

Saturday, May 4.—Arrived, sch's Pilot, Blanchard, Boston; Pelican, White, Georgetown.

Sailed, sch's James-Mcroe, Hall, Boston; Eliza-Jane, Moore, Boston; Sally-Ann, Perry, Sandwich; Hunter, Baker, Dennis; Post-Boy, Perry, Sandwich; Osprey, Westmouth, Salem; Lydia, Nickerson, Dennis; Fame, Calf, Portland; Bonny-Road, Colman, Boston; shop Nancy-Harvey, Phinney, Dennis.

Sunday, May 5.—Arrived, sch's Don-Quixote, Caldwell, Salem; Mido, Brookings, Salem.

Sailed, sch's Bevey & Polly, Baker, Dennis; Three-Brothers, Nickerson, do; Harry, Baker, do; M. V. Perry, do; Henry, Edwards, Naumoket.

Monday, May 6.—Arrived, sch's Francis, Tappan, Manchester; Lewis, Boston.

Sailed, shop Henrietta, Perry, Sandwich.

Tuesday, May 7.—Arrived, sch's Deborah, Dow, Richmond; Paragon, Brooks, Gloucester.

## CORN AND FLOUR.

JUST received per schooner Maine, from Richmond, 500 lbs. Fresh ground Mountain FLOUR, 1500 lbs. best quality CORN.  
The above for sale by EDWARD SWAN & CO. Gardiner, May 4, 1833.

## NEW BOOK-KEEPING

## For Schools.

BOOK-KEEPING suited to the business of Traders, Farmers and Mechanics, mostly by single entry, and designed for Schools. To which is added a key to certain parts of the Mercantile Arithmetic. By Michael Walsh, A. M. author of the *Mercantile Arithmetic*.

"It is important that the elements of Book-Keeping, in some simple form, make a part of the proper education of youth. Attention to accounts is always necessary to secure habits of punctuality and economy, and the neglect of them is often disreputable and injurious."

The above manual is prepared for common schools, and in conformity to the views of many persons whose remarks on the subject suggested the plan.

As it is intended to exemplify the theory in a familiar way, and to show its application to the trade, dealings, and expenditure of common life, it is hoped that Instructors, who have experienced the difficulty of teaching Book-Keeping, practically, by means of large systems adapted to great commercial transactions, will be induced, on trial, to approve this work, and will find it, in some degree, convenient and useful to them."

The following recommendation is from Ebenezer Massey, President of the Essex Agricultural Society:

"I have examined WALSH'S Book-Keeping with some care, and can truly say I have been much pleased with the examination. It is plain and simple, and well adapted to common use. A practice of many years in my profession has led me to notice, that had book-keeping, or no book-keeping, have been fruitful sources of litigation among our farmers and mechanics. I would recommend that a plain, easy system, like the one prepared by Mr. Walsh, should be taught in every common school in our country, and be considered as an essential part of common education."

Just published by CARTER, HENDEE & CO. School Book Publishers, Boston.

C. H. & Co. also publish—*Walsh's Mercantile Arithmetic*, adapted to the Commerce of the U. S. in its domestic and foreign relations; with an appendix, containing practical systems of Mensuration and Gauging.

This Arithmetic has passed through at least twenty editions, and is now generally used as the standard Mercantile Arithmetic in New England.—May be used in Schools as a sequel to Smith's. Just received and for sale by WILLIAM PALMER, formerly by

Teachers, School Committees, and others interested in Education invited to call and examine the above. Copies furnished gratis for examination.

## BOARDERS.

SEVERAL BOARDERS, transient as well as others, can be well accommodated at the Norris House, a three storied building on Second Street, south of Rev. Mr. Stimpert's Meeting House, in Hallowell. Apply at the Millinery Shop of Misses E. & J. J. ARS, Fore Street.

Hallowell, May 1, 1833.

JOURNEYMAN PAINTER WANTED.

WANTED a first rate Painter. Inquire of MOSES LORD.

Gardiner, April 17, 1833.

To the Hon. County Commissioners within and for the County of Kennebec.

RESPECTFULLY represent, the undersigned, citizens of said County, that a new public highway, or an alteration of the existing highway in the town of Gardiner, is much wanted, and would essentially promote the public convenience and necessity, to be located as follows, viz—Beginning on the North shore of the Cobscook Bay, at its junction with the Kennebec river, and running to the head of long wharf across the mouth of said stream, thence across said wharf, or so far that it may be joined by the continuation of the public highway leading from the Church to the head of said wharf, and said last mentioned highway to be so continued—and they further represent that no damages would be occasioned to individuals by the establishment of said highway; and that a foundation having been already laid at private cost, the said road could be made at moderate cost. By this location of alteration, many obstacles now existing to the public travel would be overcome, and numerous advantages will be gained, as will be evident to the honorable Commissioners upon a view of the premises, and as the petitioners will undertake to prove up a hearing for that purpose.

And the undersigned further represent, that the Selectmen of said town of Gardiner, pursuant to the authority then vested by law, on the fifteenth day of March now last past, did lay out a town road or highway in said town of the following description, leading from the County road near Frederick Allen's, viz—Beginning at Gardiner's wharf on the west line of the avenue, and running on said west line of said avenue, north two degrees west, seventy one rods and six links, to the north shore of the booming ground—thence continuing the same course to the County road near Frederick Allen's, which line is considered to be the west line of said road, and to carry the width of three rods,—the water passages in said avenue, to be left of the same width they now are, and bridged over. Laid out also, a passage way on the north side of the Cobscook Bay, from the east line of said road to the river four rods wide,—and made report of the same to the town at a public meeting of the inhabitants held for that purpose on the eighteenth day of March last past, and by adjournment from said day to the first day of April then next; and the said town unreasonably refused to approve and allow the said highway so laid out. Wherefore the undersigned, respectfully pray that the Honorable County Commissioners, would locate and establish the highway first above described; or that they would establish the town-way so laid out by the Selectmen as aforesaid, and order the same to be recorded in the town books of said town, and for the advances of costs incurred by the petitioners, agreeably to the Statute in such case made and provided. All which they set forth, and respectfully pray for, or such part thereof as to the Commissioners shall seem just and reasonable.

(Signed) PETER GRANT & 22 others.

## STATE OF MAINE.

Kennebec, ss.

Court of County Commissioners, April Term, 1833.

ON the foregoing petition, satisfactory evidence having been received that the petitioners are responsible, and ought to be heard touching the matter set forth in said petition, it is Ordered, that thirty days previous notice be given, that the County Commissioners will meet at Perkins' Hotel in Gardiner, on Tuesday the twenty-third day of July, 1833, at ten o'clock in the forenoon, and thence proceed to view the route mentioned in said petition, and immediately afterwards hear the parties and their witnesses, and then take such further measures in the premises as may be adjudged proper. Said notice to be given by serving an attested copy of said petition and this order thereon, upon the Clerk of the town of Gardiner, and by posting up such copies in three public places in said town, and by publishing the same in the Christian Intelligencer and Gardiner Chronicle, a public newspaper printed in said County, that all persons and corporations interested, may attend and be heard if they think proper.

Attest J. A. CHANDLER, Clerk.

Attest J. A. CHANDLER, Clerk.

To the County Commissioners of the County of Kennebec at the term of their Court holden on the last Tuesday of December, A. D. 1833.

THE undersigned, inhabitants of the town of Gardiner, represent that within one year last past, viz. on the twenty-fifth day of December instant, an application was made in writing by certain inhabitants of said town, to the Selectmen thereof, requesting said Selectmen to locate a town way, beginning at the end of the road, leading from the Brunswick road near Robert Wilkes's and running to the Capen road, so called, thence to the South line of said town to a range way at said South line, in the town of Richmond.

That said Selectmen have unreasonably refused to lay said road. Wherefore we request, that such proceedings may be had in this Court, as shall establish a town way on the route aforesaid.

(Signed) JAMES MASTON, and 7 others.

## STATE OF MAINE.

Kennebec, ss.

Court of County Commissioners, April Term, 1833.

ON the foregoing petition, satisfactory evidence having been received that the petitioners are responsible, and ought to be heard touching the matter set forth in said petition; it is Ordered, that thirty days previous notice be given, that the County Commissioners will meet at Randall Robinson's Store in Gardiner on Tuesday the eighteenth day of June 1833, at ten o'clock in the forenoon, and thence proceed to view the route mentioned in said petition, and immediately afterwards hear the parties and their witnesses, and then take such further measures in the premises as may be adjudged proper. Said notice to be given by serving an attested Copy of said petition and this order thereon upon the Clerk of the town of Gardiner, and by posting up such copies in three public places in said town and by publishing the same in the Christian Intelligencer and Gardiner Chronicle a public newspaper printed in said County, that all persons and Corporations interested, may attend and be heard if they think proper.

Attest J. A. CHANDLER, Clerk.

A true copy of the petition and order of Court thereon.

Attest J. A. CHANDLER, Clerk.

To the Court of the County Commissioners for the County of Kennebec to be holden at Augusta on the fourth Tuesday of April, A. D. 1833.

THE undersigned, respectfully represent, that the County road as now laid out and travelled, leading from the store of Joseph Bradstreet, Jr. in Pittston, through Windsor to Belfast, is very irregular, crooked and sinuous in its course from the guide-post near said store, to the Eastern line of Dennis Gould's farm in said Pittston, and that said road might, with very little expense, be made nearly straight; and that the distance between said road and the road to be made much curtailed and the road better in every point of view, and far more convenient for the public. Your petitioners therefore pray, that you will view the premises, and enquire, said road to be so altered, laid out anew, or straightened, as shall appear to you reasonable and right, and for the public good.

(Signed) DANIEL SEWALL and 47 others.

## STATE OF MAINE.

Kennebec, ss.

Court of County Commissioners, April Term, 1833.

ON the foregoing petition satisfactory evidence having been received, that the petitioners are responsible, and ought to be heard touching the matter set forth in said petition, it is Ordered, that thirty days previous notice be given, that the County Commissioners will meet at Joseph Bradstreet, Jr.'s Store in Pittston on Thursday the fifth day of July 1833, at ten o'clock in the forenoon; and thence proceed to view the route mentioned in said petition, and immediately afterwards hear the parties and their witnesses, and then take such further measures in the premises as may be adjudged proper. Said notice to be given by serving an attested Copy of said petition and this order thereon upon the Clerk of the town of Pittston, and by posting up such copies in three public places in said town and by publishing the same in the Christian Intelligencer and Gardiner Chronicle, a public newspaper printed in said County, that all persons and Corporations interested may attend and be heard if they think proper.

Attest J. A. CHANDLER, Clerk.

A true copy of the petition and order of Court thereon.

Attest J. A. CHANDLER, Clerk.



## POETRY.

From the Christian Messenger.

## THE YOUTHFUL CONVERT.

The following article is founded in fact. The person of whom the incident is related, died recently in this city, [Philadelphia] aged 67. Fifty years ago, being then resident with his father, in Maryland, he doubted the doctrine of endless misery, and cherished strong hope of the "restitution of all things." Many attempts were made to convert him to methodism. His father refused to allow him to attend the meeting referred to in the article, (which was to be held five or six miles distant) until within a short time of the appointed hour. He mounted a horse and away!—It is believed that Dr. George De Benneville was the preacher.

The finger of the everlasting God  
Had swept the taint of his youthful heart,  
And the sweet tones of sympathetic love  
Came in accordance with the fervent prayer,  
That he who would would restore the lost  
And wandering sinner, to the blissful rest  
Of life eternal and unending peace.

And he believed; but still his faith was vague,  
And indistinctly shadowed on his soul  
Was the assurance, that in God's own time  
Jesus would triumph over death and hell,  
And bring the myriads of the human race  
To heavenly mansions with the songs of praise  
And everlasting joy upon their heads.

To him the preaching of unending woe  
Seemed but the raving of a mind diseased,  
And the hot shaft of never ending fire,  
Aimed at his heart, fell harmless at his feet.  
His hope was steadfast; for the strong desire  
That all might come to Zion's bounteous feast,  
He felt was planted by the hand of Divine;  
And expectation was in this the pledge  
That God would grant the longing of the soul  
On which its image and its love were stamped.

But still ground him, ever and anon,  
Thought but damnation, as the sinner's fate,  
The fearful terror, hardly was proclaimed,  
The tears of anguish and the wail of woe,  
Because of wrath, but added to the woe,  
That some true herald of the living God  
Would yet arise, to speak the words of life,  
And preach that glad tidings which alone can rouse  
The careless sleeper from the sleep of death.

And God in mercy granted the request.  
The news was hailed with transports of delight,  
That ere the sun had three days down behind  
The western hills, a messenger of love,  
Who taught redemption from the jaws of hell,  
Would speak the words of soberness and truth.

Twice had the darkness and the gloom come down  
To veil the earth beneath its cain wings,  
And twice the darkness and the gloom had fled  
Before the brightness of the rising dawn—  
And yet the frown hung over his father's brow.  
"Thou shalt not die," said he, "thou shalt not die."

What! thoughtless youth! and wouldst thou really  
Dare  
The fearful vengeance of a jealous God?

And wouldst thou brave the all consuming fire  
Of an incensed, sin-avenging Judge?  
Thou shalt not die, I said, and lo! thy blood  
Found in my arms, when I came to the bar,  
On the great day of judgment and of wrath!"

O who may tell the sickness of the heart,  
The deadly sickness, caused by hope deferred,  
Save he whose soul has felt the kindling glow  
Of hope long cherished, smothered but not quenched  
By the cold glances of a father's eye!

The hour approached: he sat him down and wept,  
And, thro' his tears, beheld the shadows grow  
Fainter and fainter, as the sun declined  
In the wide pathway of the gorgeous west.  
Tears he shed; he turned once more his eye  
—The father triumphed—patience had returned  
Her calm control—on solemnly he said,  
"Go, but beware thy blood!"

He heard no more—  
Behold him mounted—onward and away,  
His steed he urged—onward still they fly!

Away, away on the wings of the wind,  
O speedily, haste thee away!  
Salvation before me, and sorrow behind,  
My spirit can brook no delay—  
For my soul leaps up from the darkness of night,  
To greet the first ray of the heavenly light!

O haste thee, my steed, for the time is at hand;  
The preacher is already in the land;  
And thousands around him impatiently stand,  
To hear him in wisdom declare,  
The Gospel of Christ from the Father above,  
The message of truth in the language of love.

O why to thy speed, should I urge thee, my steed,  
At a time of temptation like this;  
When I am thus cheered, by a hope long deferred,  
A hope of unprovable bliss—  
To see the broad banner of Jesus unfurled,  
The banner of love o'er a suffering world!

Already it floats o'er the gathering crowd,  
The preacher is leading in prayer;  
And many a heart in the pit is bowed,  
As meekly his voice on the air,  
Ascends to the throne of the Infinite Love,  
Beseeching the grace of the quickening Dove!

O haste thee, my steed, for the seals of the book  
In faith will be opened to-day;  
And we shall be taught that Emmanuel took  
The sins of the world on his arm,  
That Jesus the Savior triumphantly fell,  
And rose, the destroyer of death and hell!

On, on, for I hear the inspiring psalm  
Of glory to God on high;  
And the shouts of praise to the risen Lamb,  
Are filling the vaults of the sky,  
And my soul would join in the exulting song  
That dwells on the lips of the waiting throng!

He reached the goal—  
He heard, believed, rejoiced. He raised his heart,  
In thanksgiving to the Lord of all,  
That the bright halo of eternal truth  
Had dawned in glory on his youthful mind.

And then he prayed, that ever he might be  
A true disciple of the faith of Christ;  
And that the evil and the good report,  
He might be strengthened boldly to confess  
The Savior's love, and zealously obey  
The voice of conscience and the word of God.

A. C. T.

## MISCELLANY.

## TRUST IN GOD.

It was Saturday night, and the widow of the Pine Cottage set by her blazing faggots with her five tattered children at her side, endeavoring by listening to the artlessness of their juvenile prattle, to dissipate the heavy gloom that pressed upon her mind. For a year, her own feeble hands had provided for her helpless family, for she had no supporter; she thought of no friend in all the wide, unfriendly world around. But a mysterious Providence, the wisdom of whose ways was above human comprehension, had visited her with wasting sickness, and her little means had become exhausted. It was now, too, mid-winter, and the snow lay heavy and deep through all the surrounding forests, while storms still seemed gathering in the heavens, and the driving wind roared amidst the bounding pines, and rocked her puny mansion.

The last herring smoked upon the coal-burner before her. It was the only article of food she possessed, and no wonder her forlorn

desolate state brought up in her lone bosom all the anxieties of a mother, when she looked upon her children; and no wonder, forlorn as she was, if she suffered the heart swellings of despair to rise, even though she knew that her whose promise is to the widow and the orphan, cannot forget his word.— Providence had many years before taken from her her eldest son, who went from his forest home, to try his fortune on the high seas, since which she heard no note or tidings of him; and in latter time, had, by the hand of death, deprived her of the companion and staff of her earthly pilgrimage, in the person of her husband. Yet to this hour she had been upborne, she had not only been able to provide for her little flock, but had never lost an opportunity of ministering to the wants of the miserable and destitute.

The indolent may well bear with poverty while able to gain sustenance remains.— The individual who has but his own wants to supply may suffer with fortitude the winter of want, his affections are not wounded, his heart not wrung. The most desolate in populous cities may hope, for charity has not quite closed her hand and heart, and shut her eyes on misery. But the industrious mother of helpless and depending children—far from the reach of human charity has none of these to console her. And such an one was the widow of the Pine Cottage; but as she bent over the fire and took up the scanty remnant of food to spread before her children, her spirits seemed to brighten up, as by some sudden and mysterious impulse, and Cowper's beautiful lines came uncalled across her mind—

Judge not the Lord by feeble sense,  
But trust him for his grace,  
Behind a frowning Providence  
He hides a smiling face.

The smoked herring was scarcely laid upon the table, when a gentle rap at the door, and loud barking of a dog, attracted the attention of the family. The children flew to open it, and a weary traveller, in tattered garments and apparently indifferent health entered and begged a lodging, and a mouthful of food; said he, "it is now twenty-four hours since I tasted bread."

The widow's heart beat anew as under a fresh complication of distresses; for her sympathies lingered not round her fireside. She hesitated not even now; rest and share of all she had, she proffered to the stranger. "We shall not be forsaken," said she, "or suffer deeper for an act of charity."

The traveller drew near the board—but when he saw the scanty fare, he raised his eyes towards Heaven with astonishment—"and is this all your store?" said he—"and a share of this do you offer to one you know not? then never law I charity before! but madam," said he, continuing, "do you not wrong your children by giving a part of your last mouthful to a stranger?" "Ah," said the poor widow, and the tears gushed into her eyes as she said it, "I have a boy, a darling son, somewhere on the face of the wide world, unless Heaven has taken him away, and I only act towards you, as I would that others should act towards him. God who sent manna from heaven can provide for us as he did for Israel—and how should I this night offend him, if my son should be a wanderer, destitute as you, and he should have provided for him a home even poor as this—were I to turn you unrelied away."

The widow ended, and the stranger springing from his seat, clasped her in his arms—"God indeed has provided such a wandering son—and has given him wealth to reward the goodness of his benefactress—my mother; oh my mother!"

It was her long lost son; returned to her bosom from the Indies. He had chosen that disguise, that he might the more completely surprise his family; and never was surprise more perfect, or followed by a sweeter cup of joy. That humble residence in the forest was exchanged for one comfortable and, indeed, beautiful, in the valley, and the widow lived long with her dutiful son, in the enjoyment of worldly plenty, and in the delightful employments of virtue, and at this day the passer-by is pointed to the luxuriant willow, that spreads its branches broad and green above her grave, while he listens to the recital of this simple and homely, but not altogether worthless tale.

From the Religious Inquirer.

## DRAM DRINKING.

In no one instance is the dangerous influence of bad habits more manifest, than in that of dram drinking. The thousands of individuals who have become the victims of this worse than useless habit, ought to serve as a warning to all who suffer themselves to tamper with ardent spirits; yet the example passes unheeded. At first the dram-drinker commences, by taking his bitters in the morning. Well, there can be no harm, says he, in taking a dram in the morning.—What a gill, or even half a pint of whiskey every morning? It is but a small trifle, says the dram drinker; and I feel so out of order of a morning, I cannot think of attending to business until I take my bitters.—When once the habit is confirmed it is not easy dispensed with. This regular routine of drams, soon forms a depraved appetite, that seems to call aloud for a morning dram; the dram drinker finding a temporary relief, (from the deleterious effects of habitual dram drinking,) by stimulous. As this artificial animation subsides, the spirit of the man necessarily becomes more depressed than ever: Hence it is conceived necessary to take a little at intervals through the course of the day. At length he cannot do without them. Thus the bottle must accompany him in his shop, and in his field—still he will say,—what is a pint, or a quart of whiskey a day? It is a small trifle! twelve and a half cents—what is that to a man who can earn his fifty cents per day? Why, it is one fourth of a day's wages! and in twelve months amounts to the actual sum of forty five dollars sixty two and a half cents; a sum sufficient to purchase a good firm horse and milch cow.

But it is not the loss of the annual sum of \$45 62 1/2, which of itself is a sufficient consideration to induce every dram drinker to abandon the shameful practice, (and which in twelve years would amount to five hundred and forty seven dollars and fifty cents)—a sum sufficient to pay for a half section of good land, and made considerable improvement on it; but the dangerous influence of the habit, whence once yielded to. All experience shows that the habit of dram drinking, when once confirmed, not only leads to

intemperance, but so vitiates the appetite, that it is almost impossible to resist the temptation by which the dram-drinker is imperceptibly drawn into the dreadful whirlpool of dissipation.

To all who are in the daily habit of tampering with this deceitful Drillah, we would say.—Stop and look at the dreadful whirlpool which lies just before you, and into the devouring jaws of which, you are smoothly sliding! If it be a husband and a father, let him look at a ruined family, and the dreadful example he sets before his children!—Let the picture of poverty, shame, and disgrace which presents itself, break the charm by which he is led on to the inevitable destruction of himself and all whose characters and interests are inseparably connected with his own! If he is a young man, let him reflect on the path of pleasure, honor and preferment, which is now at his choice if he will resist the temptation, and live a sober and virtuous life, and on the other hand, let him look at the pit of destruction which lies in the path to which he is so fatally inclined.

We were led to these reflections by the circumstance of a young man, who called on us to-day, in a state of intoxication, and who, but a few years ago was remarkably temperate—beloved and admired by all who knew him—but, alas! how changed.—The first request he had to make was, for something to drink, stronger than water!—Our feelings were shocked! We stood amazed! Can it be possible, said we, that a young man of so much worth—one who was but a little while past, the glory of his parents, and the admiration of all who knew him. Can it be possible that he is drawn into this pit of infamy and destruction, by dram-drinking? The fair virgins who once thought themselves highly honored with his polite attention, and who were pleased with his presence, now shudder at his approach, and feel mortified in his company! Young reader, will you not profit by this example? Will you not now resolve, before the shameful habit of dram-drinking has become confirmed, never to indulge in a practice which is so certain to lead to shame and disgrace?

If men, who have adopted the practice of dram drinking would only look around them and see the baneful influence their conduct has on all that is near and dear to them—if they would consider that every day's indulgence in it, adds to confirm habits almost too powerful to resist, and brings them so much nearer to that inevitable ruin which awaits them, surely they would give way to the force of reason and experience and leave off dram-drinking.—*Star in the West.*

## THE FACULTIES OF THE EAR.

The common affairs of life are so constantly calling into action the faculties of the eye, that its quickness is scarcely confined to any class; but the faculties of the ear are comparatively unemployed and left in a state of idleness. The formation of the musical ear depends upon early impressions. Infants who are placed within the constant hearing of musical sounds soon learn to appreciate them, and nurses have the merit of giving the first lessons in melody; for we learn from the lives of eminent composers, that their early fondness for the art may be traced to the ditties of the nursery. Children brought up in musical families, often entertained by the sound of musical instruments, so soon acquire a musical sense as, in some instances, to be regarded as prodigies. Mozart began to compose at the age of four; and, in a paper read before the Royal Society by Dr. Barney, it is affirmed, that Crotch played the air of "Let ambition fire my mind," when only two years old. It is extraordinary what effort nature makes upon the loss of sight to compensate the deficiency by sharpening the sense of hearing and touch; as in the case of Hubert, the great naturalist, who has made so many discoveries in the minute of insects; and also Mr. Goff, of Kendal, an eminent botanist, who can tell the name or species of any plant or flower by the touch. In the improvement, or rather actual formation of an ear, we may mention Mr. William Colman, of Leicester, who, blind from his birth, had so dull an ear when he was six years old, that he could not distinguish the tone of a violin from that of a flute. At this period he was presented with a piano-forte, which, at first, amused him only by its curious structure; at length his ear was caught by the sounds, and he soon began to lay by his other amusements, and show an increasing fondness for music. The rapidity with which his ear was formed and perfected is certainly without a parallel. On first hearing the Seventh Symphony of Haydn performed by a full orchestra, he instantly comprehended the different modulations in that piece, and played them on the piano-forte with the greatest accuracy. In things of common life we may mention, that he ascertains his situation in the streets and his near approach to objects by the stroke of his stick. To distinguish the firm step of a man from the light step of a woman is what many can do; but he recognizes his friends by their walk, and can tell the age as well as the disposition of strangers by the tone of voice. Dr. Darwin informs us, in his Zoonomia, that the late Justice Fielding walked for the first time into his room, when he once visited him, and, after speaking a few words, said, "this room is twenty-two feet long, eighteen wide, and twelve high," all which he guessed by the ear. Blind people have a peculiar way of presenting the ear, and in some cases acquire the power of moving it when much interested. The incessant use they make of it gives them an indescribable quickness; they judge of every thing by sound; a soft, sonorous voice, with them, is the symbol of beauty; and so nice a discernment is a blind person of the accents of speech, that through the voice, he fancies he can see the soul.—From this idea they form notions of character that often lead them into erroneous conclusions. By practice, the discriminating powers of the ear may be carried to the highest degree of perfection. The success of thieves and gamblers depends upon their quickness. Since the money has been received, the regularity with which each piece is struck gives them an uniformity of sound that is very remarkable. Bankers quickly discover the least deviation from the proper tone, by which they readily detect counterfeits. In the tossing up of money gamblers can perceive a difference in the sound, whether it falls upon one side or the other. Pyemmen are furnished with a covering to their baskets made of a smooth piece of metal, by which they take in the unwary, as they

readily tell which side is uppermost by the sound upon the plate, though concealed by the hand.—*Gardiner's Music of Nature.*

## GOLD.

Gold is the heaviest of all metals excepting platinum; it is neither very elastic nor hard, so malleable and ductile, that it may be drawn into very fine wire, or beaten into leaves so thin as to be carried away by the slightest wind. Dr. Black has calculated, that it would take fourteen millions of filus of gold, such as is on some fine gilt wire, to make the thickness of one inch; whereas fourteen million leaves of common printing paper make three quarters of a mile. According to Fourcroy, the ductility of gold is such that four ounces of it is sufficient to gild a silver wire more than thirteen hundred miles long. Such is the tenacity of gold, that a wire 1-16th of an inch in diameter will support a weight of 500 pounds without breaking. Gold may be known from all other metals by its bright yellow color, and its weight. Its specific gravity is 19.3; when lighter, and of a deep yellow color, it is alloyed with copper; and if of a pale color, with silver.

Arabia had formerly its gold mines. The gold of Ophir, so often mentioned in Scripture, must be that which was procured in Arabia, on the coast of the Red Sea. We are assured by Sanchoniathon, and by Herodotus, quoted by Eusebius, that the Phoenicians carried on considerable traffic in gold, even before the days of Job, who thus speaks of it, "Then shall they lay gold as dust, and the gold of Ophir as stones of the brooks." Gold is found in Peru, as well as in several other parts of the world. It generally occurs in a metallic state, and most commonly in the forms of grains. It frequently is met with in the ores of other metals, but is chiefly found in the sands of many African rivers, in South America, and India. Several rivers in France contain gold in their sands. It has also been discovered in Hungary, Sweden, Norway and Ireland.—Near Pompona, in South America, single laborers have collected upwards of £200 worth of wash-gold in a day. In the province of Senora, the Spaniards discovered a plain, fourteen leagues in extent, in which they found wash-gold at the depth of only 16 inches; the grains were of such a size that some of them weighed 72 ounces, and in such quantities, that in a short time with a few laborers, they collected 1000 marks, (equal in value to £31,219 10s. sterling,) even without taking time to wash the earth which had been dug. They found one grain which weighed 132 ounces, this is deposited in the royal cabinet at Madrid and is worth £500. The native gold found in Ireland was in grains, from the smallest size to upwards of two ounces. Only two grains were found of greater weight, one of which weighed 5, and the other 22 ounces. Gold mines were formerly worked in Scotland, and indeed now, grains of this metal are often found in brooks after a great flood. It has been said, that at the nuptials of James V., covered dishes filled with coins of Scotch gold were presented to the guests by way of dessert. Standard gold of Great Britain is twenty-two parts pure gold, and two parts copper; it is therefore called gold, of "twenty-two-carats fine." Some have thought that Moses made use of sulphuret of potash to render the calf gold adorned by the Egyptians soluble in water. Stahl wrote a long dissertation to prove that this was the case. —*Wood's Mosaic History.*

## DIVINE GOODNESS.

The evidence which nature and revelation present of the perfect goodness of God, are so numerous and conclusive, that all sects and communions in religion, agree in admitting its truth. But if this be admitted, why talk of the anger or displeasure of God? To do so under the present light we enjoy, is in the very highest degree improper; for to say that God is perfect goodness, and to say that he is at the same time exercised by anger towards his sinful offspring, is as palpable a contradiction as we can conceive of. But, it is said, do not the scriptures, particularly those of the Old Testament, thus speak of God? True; but then who does not know that such expressions are but an adoption of human language in accommodation to the limited understandings of men, then in the infancy of the world. And who does not know also, that when Deity is said to repent him of evil, his anger had threatened, nothing more is meant, than a change in his dispensations towards his creatures, in view of a corresponding change in their conduct? Indeed, if God is perfect goodness, he can have no attribute or principle inconsistent with it, for as every person knows, whatever is inconsistent with goodness is evil.—*Southern Pioneer.*

## A CURIOUS FACT.

The passage in the 1st epistle of John iv: 18, which saith "Fear hath torment," exhibits the views which the translators had of the influence or effects of their doctrine of hell torments. For the word which they have rendered "torment" is, *kolasin*, which in other cases is called punishment. But to punish, and to torment, are not synonymous. Why then did the translators prefer the word "torment" to punishment, unless they were aware of the effects of such fear as the doctrine of endless misery produces?—And, certainly, they were well qualified to judge in this case. They knew that that sentiment was the cause of unspeakable torment to all who really believe it. It must be a wheel of torture to its deluded abettors. The above concession is of no small importance. And even the eloquent *Saurin* conceded that, when he considered that fearful doctrine, in all its bearings, he "ceased to wonder that the fear of HELL, should make some melancholy and others mad, for it was a mortal poison, diffusing itself into every period of life, rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter." No wonder; for the doctrine itself is a disgusting, cruel, bitter—"TORMENT."—*Trumpet.*

## MASONIC HALL.

ALL Societies, Clubs, or Individuals who may wish staidly or occasionally to occupy Masonic Hall in this village, are informed that the subscriber is authorized to furnish the same hereafter, warmed and lighted for a reasonable compensation. One person only will have the charge of the Hall in future.

WM. PARTRIDGE.

Gardiner, March 28, 1833.

## NEW GOODS.

ROBERT WILLIAMSON, Tailor.

No. 2, Central Row,

INFORMS the public that he has just received from Boston, a select assortment of FASHIONABLE BROADCLOTHS, CASSIMERS, VESTINGS &c. from which he will make GARMENTS to order—at short notice and in the best and most fashionable style.

N. B. An assortment of READY MADE CLOTHING is kept constantly on hand.  
Gardiner, May 8, 1833.

## INTERESTING.

LIFE OF MURRAY, with Notes, Appendix, Index and Portrait.

MARSH, CAPEN & LYON will publish in a few days a new and improved edition of the Life of Rev. JOHN MURRAY. This edition will contain more improvements than any other now published, and it will be sold at a *LESS PRICE*.

The publishers, it will be recollected, stereotyped this work a few months since, and made it the first volume of the UNIVERSALIST LIBRARY, and they are compelled to adopt this course, with a view to self-protection, as another edition without any good reason, has been thrown into the market by Thomas Whittemore.

It must be distinctly understood, that this course is not pursued to any profit, for it yields more; but simply with the intention of opposing the injustice of another.

Had the work really needed any improvement, it would have afforded some evidence of a Christian spirit to have suggested it to the publishers; but this was not done.

The Editor of the "Trumpet" speaks of reducing the price, &c.; and it is to be presumed, since he prints and publishes for the good of the cause, he will rejoice in a still greater reduction of the price.

Boston, May 1, 1833.

## Universalist Books.

THE subscriber being about to relinquish the Book selling business—offers his stock of Universalist publications AT COST. Immediate application must be made.

Bacon on Atonement,	50 cts.
do. Notes on Parables,	50
do. Letters on Salvation,	50
do. Lectures,	75
do. Select Sermons,	75
Balcan's Essays,	1 00
do. First Inquiry,	1 00
do. Second do.,	1 00
do. On Immortality, &c.,	1 00
do. Reply to Allen,	20
do. do. to Hudson,	1 00
do. do. to Stewart,	60
Fallon's Ancient History of Universalism,	95
Whittemore's Modernism,	95
do. Notes on Parables,	40
Winchester's Dialogues,	10
Hutchinson's Triumph,	10
Dean's Lectures,	75
Pickering's do.,	75
Life of Murray,	50
Balcan's and Turner's Hymns,	46
Street's and do. do.,	46
A variety of Sermons, Pamphlets, &c.,	

Gardiner, May 1, 1833. F. SHELTON.

## Worthy of Attention.

THE subscriber having resolved to change his present line of business, will sell his stock in store, in any quantity, large or small, even to a single Primer—AT COST, and very many articles MUCH LESS THAN COST.

There is no sham in this Advertisement, and all who wish to furnish themselves with any articles of the description embraced in his stock, at prices lower than they can be purchased elsewhere, will do well to call immediately, as the whole will be wound up, in about a month.

## BOOKS

In the various departments of literature, particularly a very complete stock of SCHOOL BOOKS, BIBLES and TESTAMENTS.

## BLACK ACCOUNT BOOKS.

Stationary, Cutlery, and Fancy articles. Many useful things, such as Vases, Caskets, Razors, &c., and many things not so much in use as they ought to be—such as Scissors, Thimbles, Brushes, &c. &c. In all much too numerous to particularize.

## ROOM PAPERS.

From 12 1/2 cents per roll upwards. Prices and Patterns cannot fail to suit the most prudent, economical and tasteful.

TRAFFIC SCHOOL COMMITTEES, INSTRUCTORS and PARENTS are especially invited to CALL AND SEE.

A liberal credit will be given on purchases exceeding \$20.  
N. B. Orders from persons at a distance who are known to the subscriber, will be answered promptly, and the prices will be the same as though personally called for.

Call at the old Gardiner Book-store, nearly opposite the Ferry. F. SHELTON.  
Gardiner, April 16, 1833.

## Copartnership Dissolved.

THE Copartnership heretofore existing under the firm of SPRINGER & GARDINER was dissolved by mutual consent on the first day of March last. All persons having unsettled accounts with said firm are requested to call on S. SPRINGER and adjust the same.

SAMUEL SPRINGER,  
CHAS. F. GARDINER.

Gardiner, April 25, 1833.

## Vose's New Astronomy.

A COMPENDIUM of Astronomy; intended to supply and illustrate the principles of that science. Adapted to the use of Common Schools, as well as higher Seminaries. By JAMES VOSE, A. M. late principal of Pembroke Academy, and author of a large work on Astronomy.

"In the above Astronomy it has been the object to render the principles of the science so simple, that they may be easily understood, and it may be quite useful to the scholar whose means do not carry him beyond the Common District Schools, as to him who studies at an Academy."

## —ALSO—

## THE YOUNG ASTRONOMER.

Designed for Primary Schools, illustrated with CUTS, by SAMUEL WORCESTER. New stereotyped edition, just published by Carter, Hendee & Co. Boston, and for sale by

Gift Teachers, School Committees, and others interested in education invited to call and examine the above. Copies furnished gratis for examination.  
April 16, 1833.

## LUMBER COMMISSION BUSINESS.

## PHILADELPHIA.

JONATHAN NOBCESS would inform the commercial men of Maine that he has lately established himself in this city, and will give due attention to all business entrusted to him. Being well acquainted with all kinds of Machinery, &c. he thinks he can give satisfaction to those who may want to make machinery. All information that may be required will be cheerfully given.

Dear Sir—Lumber has commenced as good a price in Philadelphia as in any other market in the U. S. Reference may be made to  
Hon. Geo. EVANS,  
Capt. JOHN P. HUSTON, } Gardiner.  
JACOB MCGAW, Esq.  
LUMBERT & FISHER, } Ranger.  
NOBCESS & MASON.  
No. 57, North Front St, Philadelphia. 28

## Administrator's Notice.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and Estate which were of SAMUEL COLLINS, late of Hallowell, in the County of Kennebec, deceased, intestate, and has undertaken that trust by giving bond in the last Office—small persons therefore, having demands against the Estate of said deceased are desired to exhibit the same for settlement; and all indebted to said Estate are requested to make immediate payment to

WM. PARTRIDGE, Administrator.

Hallowell, March 12, 1833.